

Internalization of *pesantren* school culture to from students' religious character in SMP PGRI Brebes

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Abstract

Currently, many students attend residential schools, private institutions, and public schools. Many students board during the day while attending Junior High School Teachers' Association of the Republic of Indonesia (SMP PGRI) Brebes from the morning till lunchtime. The purpose of this study is to identify and evaluate the contribution that schools and boarding schools make to students' assimilation of school culture and their religious character (SMP PGRI Brebes). It is a qualitative sort of study. Students, teachers, school administrators, and leaders served as study informants. In-depth interviews and documentation were employed for data collection in this study. Data collection, data reduction, data display, and conclusion retrieval are used in data analysis. The habituation and application of religious principles in the classroom and in society are the functions of schools in the establishment of religious culture in schools. The religious character traits that SMP PGRI Brebes kids can exhibit include, among others, helpful character, discipline character, courtesy character, and justice character. Students who receive support from boarding schools and from schools that instill boarding school culture show signs of internalizing religious culture in their behavior. This study is anticipated to serve as a source of information for school-based character education.

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INTRODUCTION

Education improves the progress of society and the nation because the education achieved allows a person to develop reasonably in social, economic, industrial and other aspects. Education makes changes in people who pursue it, such as knowledge, abilities, skills, and changes in attitudes and behaviors (Rahmat, 2013). Education in schools is a process that must be systemically organized, planned, and programmed with a high degree of elasticity. Schools as learning institutions rely on the various roles of teachers, students, curriculum, and sarpras to facilitate educational interaction. All these components are subsystems that work together to strengthen and improve the ability of a system to achieve educational goals (Rahmat, 2013). Boarding schools, as one type of Islamic educational institution in Indonesia, have been empirically proven to be capable of developing students in a variety of ways, including intellectual ability, emotional development, and religious character formation, so that the output of Islamic educational institutions has knowledge and good morals or character. There are various religious practices that are widely practiced, such as queuing, respecting the elderly, respecting teachers with respect, and others, and cultures like this will certainly be very dominant in shaping the character or personality of a santri (Nofiaturrehman, 2017).

Currently, many students attend public or private schools, as well as students in boarding schools. As happened in the Junior High School Teachers' Association of the Republic of Indonesia (SMP PGRI) Brebes. Many students work from morning until noon at SMP PGRI, and in the afternoon until evening, they become students at the Assalafiyah 2 Brebes boarding school. This emergence of interaction in terms of school culture and boarding school culture. Students who come from boarding schools bring culture to school, or vice versa, students bring school culture into boarding schools. The culture of boarding school brought by students can be applied at school but can also not be applied. From the above explanation, it is known that the

culture of boarding school aims to form a religious character in students and from the observation found the existence of religious cultural values carried out by students. Thus, it can be said that students adopt the culture of boarding school in schools. This can happen not only because of the role of students but also because of interference from schools and boarding schools. In addition, in the process of understanding the culture of boarding schools and schools, students will first internalize the cultural values.

These values can be applied by internalizing the values themselves into an educational institution. Internalization is a process by which individuals learn and are accepted into, and at the same time, bind themselves to the values and social norms of a society's behavior (Kalidjernih, 2010)). Based on this opinion, internalization can be interpreted as a process of appreciation in which religious value orientations can be unified and at the same time bound in the personality system. Internalization arises inherently from within each individual, driven by instincts and biological desires that have been inherited in the organism of each individual and can be influenced by the surrounding situation. The internalization process is a process that takes place throughout the life of the individual, that is, from the moment he is born to the end of life. Throughout his life, an individual continues to learn to manage all the feelings, desires, passions, and emotions that make up their personality. But its existence and activation are strongly influenced by various kinds of stimulation in the environment, especially the social and cultural environment. Teachers as parents in schools is one aspect that affects the future of youth education and skills (Hill et al., 2021).

Based on the phenomenon found in SMP PGRI_ Brebes, school culture and boarding school students who live in Assalafiyah 2 boarding school give a role to the school environment through the habituation process obtained from the boarding school. They can become accustomed to running and

implementing in school. This is expected to be a reflection of other students who do not live in boarding schools. Religious values in the boarding school culture are internalized by students.

The purpose of this article is to analyze the role of schools and boarding schools in instilling religious culture, analyze the religious character of students, and analyze the internalization of school culture in the religious character of SMP PGRI Brebes.

METHOD

This research is qualitative and uses case studies. Qualitative research is a procedure for generating descriptive data in the form of written or spoken words from people and observable behavior (Halaluddin, 2019). The qualitative research in question here is so that information can be known about the role of schools and boarding schools in building the religious character of PGRI Brebes Junior High School students. The informants of this study consisted of 6 students, 3 teachers, 1 principal, and 1 board member of a boarding school. The students selected are students who are also students at the boarding school, Assalafiyah 2. In the morning, students attend SMP PGRI Brebes, and after school they become students at the boarding school Assalafiyah 2.

Data collection with in-depth interviews with the speakers mentioned above In-depth interviews were conducted to dig up information to the saturation point, in this case related to the internalization of religious culture. Observation was conducted to obtain data in the form of student activities carried out in schools related to the application of religious culture. While documentation is to collect information in the form of documents such as activity reports and photos related to the implementation of religious culture in SMP PGRI Brebes.

Data analysis through the context of literature review and statements from interviews with informants (Moleong, 2018). The data that has been obtained is then analyzed based on previous research and theories used.

RESULT AND DISCUSSION

The role of schools and boarding schools in instilling Budaya Religious

The role of schools in instilling a religious culture of student

The role of schools in instilling religious culture in schools is to carry out the habituation and application of religious values in school and in society. This habit aims to instill religious values obtained by students from learning outcomes in schools to be applied in daily student behavior. Many things from the practice of religious values that can be done in schools, such as: greeting each other, keeping the veil between men and women, habituation to pray, praying duha, dhuhur in congregation, requiring students and students to cover their genitals, helping each other. This is carried out by all school residents.

The role of fostering religious culture is carried out through the following processes:

Implementing religious culture in schools, such as Dhuhur congregational prayers and Friday blessing behavior. Provide examples of religious culture in everyday life, such as: smiling, greeting, speaking politely, and good behavior. Punish students who violate the school's culture.

This is in line with the results of research by Nurindah, which shows that planting character education in MTs Manba'ul ulum applies character education to religious values. Religious values include Duha prayer, duhur prayer in the congregation of Islamic studies, and Eid Adha prayer (Nurindah et al., 2015). The results of Dwi et al., research (2020), which states that in getting used to worship, teachers invite students to be disciplined and responsible, especially in terms of prayer, In addition, when it comes to changing morals, teachers usually give advice to their students (Dwi et al., 2020).. Some of the benefits that students feel from the implementation of habituation in schools include an effort to get closer to Allah SWT; increasing discipline; becoming a better person in terms of worship and morals; and becoming a mature human being. As stated by the principal,

religious culture has a positive impact on students; namely, students are more religious, more manageable, and more polite to teachers and employees. (principal interview, January 29, 2022). According to Alim, religious culture is the main element that guides behavior in accordance with divine rules to achieve prosperity and happiness in the world and the hereafter. There are three main elements, namely: *aqidah*, worship, and morals (Alim, 2012). Educational institutions have a duty to produce a generation of good morals. One of them is in the aspect of education through schools in order to emphasize character education for (Ratnasari Dyah Utami, Nur Amalia, Harun Joko Prayitno, Triyas Prihandini, 2019).

The role of boarding schools in instilling a religious culture in student

Boarding schools have a role in instilling the religious culture of students. All students stated that religious culture was also applied in boarding schools, in the form of: praying in congregation, reciting the Koran every day at dawn and after duhur prayer, praying tahajud, reading tahlil every Sunday, reciting the book after Ashar, madrasah activities after Isha, and etc. This is also justified by the board of Islamic boarding schools, namely the value of religious culture instilled in the boarding school in the form of compulsory congregation, reciting the Koran, reciting the Yellow Book, sorogan, madrasah, and etc.

This is in accordance with the results of the 2019 Musfi study, which stated that the value of boarding school culture is a form of student life habits that are based on Islamic values. This usually continues to be done in order to strengthen the culture of students who are based on religious values and norms. These values are manifested in everyday life in both thinking and saying (Bali & Susilowati, 2019). As conveyed by the teacher of boarding school, the positive impact of religious culture on students, including students who are more disciplined in activities, is evident.

The religious character of students from boarding schools that move into SMP PGRI Brebes

The characteristics of students include: honesty, fairness, helpfulness, respect for others, and discipline. M. Mujibur stated that obedience, independence, discipline, sincerity, simplicity, and togetherness are positive values and characteristics of Darul Falah students (Rohman et al., 2012). According to Ludeman and Gay Hendricks, there are several religious traits that can be found in a person when carrying out his duties, such as the character of perseverance and compassion for others; being honest, fair, and beneficial to others; being humble; high discipline; and others (Naim, 2012). Agboola & Tsai's research results suggest that character education can be taught and learned through appropriate pedagogy. Through these ways, it is expected that the values of the characters learned can be internalized in students, so that these values are internalized in the form of moral actions in everyday life (Agboola & Chen, 2012; B. Nurgiyantoro, 2019).

Honesty character

The main characteristic and key in the association is honesty. Everyone wants to be honest with themselves, even if they often do something dishonest. All students stated that they strive to be trustworthy (honest) students and not disappoint teachers.

The school chose the value of honesty as a behavioral expectation that limits the freedom of students from behaving in a lie. The school should be focused on seeding and instilling beliefs, values, norms, and habits that are the expectations of each stakeholder. For that, school leaders, teachers, and employees must focus on expectations to be able to form the character of honest students.

Fair character

Based on the results of the research on fair character, it can be concluded that all students state they will always be fair, but there are still students who try to be fair. Students have tried

to treat themselves fairly, because by being fair to themselves, then fair can be applied to others. It is agreed with Afifa Rangkuti that justice is treating a person in accordance with his rights, and the rights of everyone are recognized and treated in accordance with their dignity and dignity, the same degree, the same rights and obligations, without discriminating against ethnicity, descent, religion, and class. "Justice" is a morally ideal truth about something, be it objects or people (Rangkuti, 2017).

Helpful character

As stated by the informant, students try to help friends when there are difficulties. The form of assistance provided is in the form of lending money, giving medicine, doing homework, books, etc. Students have seen and embedded in the soul of helping others. good for friends at school or in boarding schools who need help. This is also justified by all teachers who claim that religious and cultural values affect the character of students. By instilling a positive culture in students, it is expected that it will produce good character because the culture has been internalized by students (Agustiana & Asshidiqi, 2021).

The character fo respect others

From the character of respect for others, it can be concluded that all students expressed respect for others and other people's opinions, as the informant stated. Students already demonstrate behaviors such as respecting and respecting the opinions of others. The teacher also stated that the character of the students is good; it looks like more mature students and more polite ones. This is in accordance with the results of the Amalia 2021 study that teachers, staff, and parents have become role models, for example in behavior that shows respect and responsibility, whether at school or outside school. Likewise, most students belong to the high category, so it can be considered that students are able to convey mutual respect, respect, and care for each other (Zaedi & Wangi, 2021).

Diciplined character

Students always pray five times, but for the discipline of prayer time, some students are still trying because many activities are lacking discipline. The teacher stated that the value of religious culture affects the character of students as well as conveyed by the board of Islamic boarding schools that religious culture affects the character of students and religious culture owned by students is good. The results of the research by Rendiana (2017) stated that to train students' discipline in school then to improve the discipline of students in school, the task of the first hour of students is to pray, read the Qur'an, followed by dhuha prayer according to the class level, continued in congregation Dhuhr prayer with the teacher during the day, and familiarize religious activities to improve student discipline such as social service programs and pilgrimage to Tomb Guardian (utra, 2017).

Internalization of school culture on students' religious character of SMP PGRI Brebes

The internalization of school culture in students' religious character of SMP PGRI Brebes is reflected in the religious character of the students where the character appears because of the internalization of school culture. The school culture in question includes programs or activities that foster religious values, attitudes, or behaviors.

The form of internalization of school culture on students' religious character of SMP PGRI Brebes, among others; the character likes to help or help; the character of discipline; the character of courtesy; the character of justice.

The role of school culture in shaping the character of helpfulness in SMP PGRI Brebes

SMP PGRI Brebes has implemented a religious culture such as praying together, saying greetings and kissing hands when shaking hands with teachers or parents, polite language and values (discipline and honesty). From the interviews of some students, it can be concluded that they have formed a helpful character in students as a form of cultural internalization in schools through school programs/activities. It is

seen that students teach friends if there is a difficult task, lend money, books, etc., as the informant (student) stated.

Helpful character has been seen in daily activities at school. This is formed through the teaching of school cultural values so that students are accustomed to helping friends who are difficult to do tasks, lending books and even money to their friends who live in boarding schools when they run out of money. This is consistent with the findings of Junaedi's research, which states that character education in schools can be implemented optimally with the coordination of teachers, parents, and all elements in the school. It can be seen and measured from student behavior and habits in everyday life, such as being honest, willing to do entrepreneurship, caring for friends and teachers, diligently performing prayers and fasting, discipline, and being responsible.

Other research conducted by Suprapti explains that the cultivation of student character is done by conducting discussions on activities, namely: routine activities carried out continuously by students, spontaneously and exemplary; the attitude of teachers and education personnel in giving examples of students' good actions that become role models for students; and the creation of conditions that support the implementation of student character education (Supraptiningrum & Agustini, 2015).

The role of school culture in shaping SMP PGRI Brebes' disciplinary character

Based on the results of student interviews, it can be concluded that the character of student discipline has been formed as a form of cultural internalization in schools through school programs/activities. It is seen that students do their assignments on time, being honest in their words. The teacher stated that the behavior of students who apply religious culture in school is more respectful of time/discipline, more courtesy, and friendlier to school residents, both colleagues, teachers, and school employees, as the informant stated. "Doing assignments on time, carrying out teacher instruction, and etc." (Student interview, Jan 26, 2022) From this

statement, the character of discipline is seen in daily activities at school. This is formed through the teaching of school cultural values so that students are accustomed to doing assignments on time and carrying out teacher instruction well. The results of the interview with the principal also said that the daily behavior of students who apply religious culture in schools shows that students are more respectful of their teachers and more disciplined. This is also supported by the guidelines on the tatakrama life of teachers, employees, and students in SMP PGRI Brebes.

Another study conducted by Supraptiningrum explained that various activities that foster discipline are carried out by students, teachers, principals, and all staff employees to remind them not to be late for school. Each student receives a disciplinary handbook. If there is a violation, the teacher will take note. This discipline not only deals with time but also includes the use of school uniforms that are neat, clean, and complete with attributes and in accordance with mutually agreed provisions (Supraptiningrum & Agustini, 2015). Likewise, the results of fella research state that a religious school culture can develop characters such as discipline, tolerance, friendship, hard work, and responsibility (Silkyanti, 2019).

The role of school culture in shaping students' characters and manners SMP PGRI Brebes

From the results of student interviews, it can be concluded that the character of student manners has been formed as a form of cultural internalization in schools through school programs/activities. It is seen that students behave politely and courteously towards others and more respect their opinions in deliberation to resolve differences of opinion. This is also justified by teachers and principals. As the informant stated,

"Yes, good manners with others" (Student Interview, January 26, 2022).

While interviews with teachers and principals about the daily behavior of students who apply religious culture in schools are as follows:

"Students value time and discipline more, are more polite, and are friendly to school residents, both colleagues, teachers, and school employees"(teacher interview, January 26, 2022). "Students respect their teachers more. They always greet every teacher they meet. (Principal interview, January 29, 2022).

Based on these statements, it can be concluded that the role of culture in schools is very important in shaping the character of students. Students behave more politely towards teachers and parents. According to Lawani, there are five types of Islamic education. The most prominent examples are the habits of shaking hands and kissing hands. This form of greeting is applied to students through everyday life, either through academic or non-academic activities. So every time we meet someone older than us, be it a teacher or a family member, we must maintain a respectful attitude by lowering our voices and shaking hands by kissing hands (Putra, 2017).

School culture in shaping students' fair character of SMP PGRI Brebes

Based on the results of interviews of several students, it can be concluded that the character of discipline has been formed as a form of cultural internalization in schools through school programs/activities. It is seen that students complete assignments independently and others as efficiently as possible. As the informant (student) stated,

"Yes, treating yourself and others well" (Student Interview, January 26, 2022).

Based on this statement, it can be concluded that the role of culture in schools is very important in shaping the character of students. Students are seen to behave fairly in addressing themselves and others well. This is in accordance with Afifah's opinion that justice is placing individuals in accordance with their rights. And what is a person's responsibility is to think and act in accordance with his values and beliefs, as well as his responsibilities and obligations, regardless of religion, race, or nationality (Rangkuti, 2017) (). According to Midyaudin A, Islamic spiritual activities assist in

improving Islamic cultural behavior, such as through an individual approach. In approaching students, it is done in a way that is sympathetic, gentle, and easy. Sympathetic solicitation raises a positive image (Midya'udin, 2015).

Through the internalization of school culture that is accustomed to, unconsciously, these activities are repeated, which will make students accustomed to doing them, which will be attached to the character of the student. so as to encourage the strengthening of student character education. Instilling a positive culture in its students in order to produce good character; in this case, the culture has been internalized by students in order to have a positive impact in the future.

CONCLUSION

The role of schools in instilling religious culture in schools is to carry out habituation and application of religious values in life at school and in society. The pesantren culture that was brought to SMP Brebes PGRI, such as dhuhur prayer in congregation, Friday blessing behavior. The forms of religious character of the students of SMP PGRI Brebes, among others, the character that likes to help or help, the character of discipline, the character of courtesy, and the character of justice. The internalization of religious culture is reflected in the behavior of students who are supported by boarding schools and schools in instilling a boarding school culture.

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